Lutheran Herald

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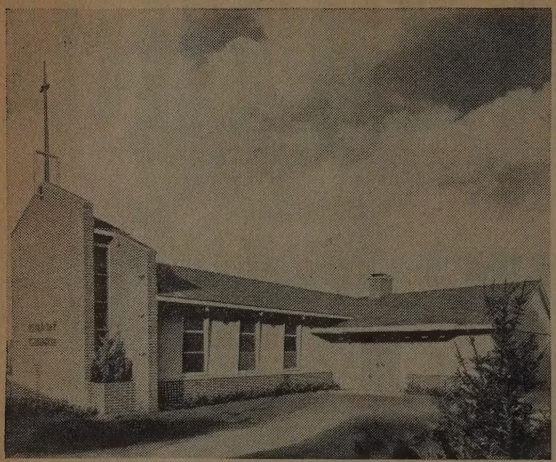
Photo by Erling Larson

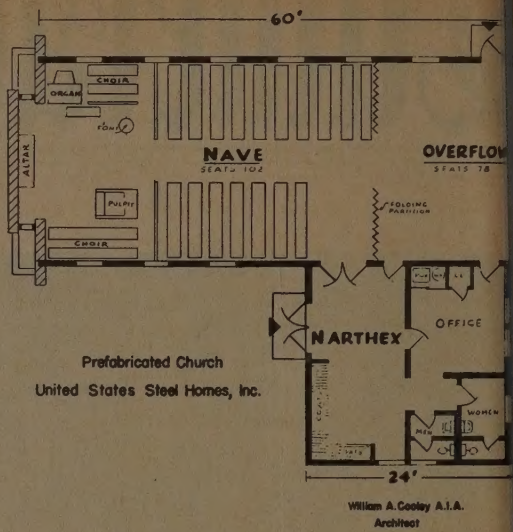
Then shall all the trees of the wood sing for joy

OLUME XL MINNEAPOLIS, MINN., JUNE 19, 1956 NUMBER 25

Fifteen-Ton Package Becomes Church



A United States Steel Homes prefabricated church, designed by William M. Cooley, AIA, was displayed at the National Association of Home Builders convention in Chicago. Price for the completely finished church, exclusive of furnishings and religious symbols, is under $29,000, approximately 30 per cent lower than a comparable church conventionally built. In a total of 570 manhours after it reached the parking lot adjacent to the Blackstone Theatre, the 15-ton package had become a church. Warmth and interest are created on the exterior with Nailon Brick and a stainless steel spire, cross, and religious symbols. Pastel glass windows add traditional beauty to the simple lines of the "L" shaped church.



The church, with over 2,000 square feet of floor space, co a meeting room, an office, and washrooms in addition to chancel, nave, and narthex. It can seat up to 180 people. Fi basic designs, ranging in price from $15,000 to $35,000, have planned to meet the needs of most denominations.

This view of the chancel area displays the pews and chancel furniture featuring stainless steel in structural and decorative supporting members. The furniture and an organ and piano are finished to blend with the walls.

The interior of the church is finished in natural Mellotone rand width wood paneling to create an atmosphere of warm, q dignity. Splendor steel folding doors open up overflow room 78 seats; when doors are closed, area becomes a meeting roo

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **CARMEN MITCHELL, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Ed**

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Lutheran Herald

en 153 children and adults stood up for a consecra- of membership Easter Sunday at Community Lu- an Church in Chicago, it marked a new milestone The Evangelical Lutheran Church. For the first e in the history of that synodical body a congrega- had been organized in a predominantly Negro munity. The Rev. Joseph Valtinson is pastor.

rganization of the parish had taken place the pre- ng Tuesday, with the Rev. Herbert Hanson of the C Board of Home Missions on hand. Mission board ds are providing partial financial support to the sh.

Milestone

Christ's Gospel for Monroe Street

Betty Westrom

Community Lutheran has grown out of the efforts the independent, intersynodical Lutheran Home cue Mission, which for more than twenty years has n doing welfare and religious work in Chicago. nded in 1934 in a small store building at 1351 West dison, the mission moved to its present location at 1 West Monroe Street three years later.

Since the formal organization of the parish, Com- nity Lutheran and the Rescue Mission are two com- tely separate organizations, but mission facilities are ng used by the congregation. As the work of the ish expands, separate facilities will undoubtedly be uired.

Colorful History

large, well-built brick structure, the church building lf has a colorful history. It was built as a Mormon church, but at one time served as headquarters for the notorious Touhy brothers and later served as a meeting place for an Elks Lodge. It is located in the heart of Chicago's blighted area, just outside of "Skid Row." Although the building was purchased for $8,000, improvements and increasing building costs have raised its appraised value to $84,000.

Through the years of the Rescue Mission's history, those in the community have found help there . . . mothers in need of food and clothing for their children . . . families whose fathers have deserted them . . . youngsters seeking love and understanding.

Gradually through the years the white residents have moved out of the neighborhood, until now almost all of its residents are Negroes. Just three of the new members are white, outside of the mission staff and Pastor and Mrs. Valtinson.

Rescue Mission workers had organized a Sunday

school, Women's Auxiliary, and Bible class, daily vacation Bible school, confirmation instruction, some youth work, and a regular worship schedule before the congregation was established. Enthusiastic response to this program encouraged the ELC to organize a congregation.

Love the Negro

Called to serve the new parish from a typical all-white parish in DeKalb, Illinois, Pastor Valtinson arrived in Chicago a little over a year ago to lay the groundwork.

Pastor Valtinson admits that he wasn't sure he would like inter-cultural work at that time, but he was very sure that God wanted him to do it. After he had worked with the people long enough to know some of the problems involved, he was sent on a tour of Negro churches and inter-racial churches in the East to find out how similar problems were being solved by others.

He recalls that the most valuable advice came from a Negro pastor in Washington, D.C., who gave him three rules for a successful ministry: (1) love the Negro, (2) love the Negro, and (3) love the Negro.

Most of the residents of the area have recently migrated to Chicago from the southern states. Several members have had some college training, but, in general, the level of education is low. Only one of the members has held previous membership in a Lutheran church.

On the night of the organization of Community Lutheran Church, Pastor Valtinson asked the people, "Why do you want to organize a congregation? What makes you think that you want to be Lutherans?"

One by one the people rose to state their reasons. Right at the top of the list was the Church's teaching program. Most of them had been going to church all their lives, but poorly trained pastors had given th only a meager knowledge of the Word of God.

They also expressed appreciation for the spiri emphasis and the dignity of the service. They no lo appreciate the noisy, emotional services to which had been accustomed.

Another very practical reason given was, "Here services start on time and quit on time." Accustome the "mysterious" time schedules of the storefr churches, they appreciated this arrangement.

The Rescue Mission's Sunday school has been tur over to the congregation, and there are about 250 c dren enrolled. A Luther League, a Brotherhood, an Lutheran Children of the Reformation organiza have already been established and are doing well. Yo people are in charge of the Sunday evening servi The women's Bible class, with a nursery for yo children, is still a part of the work of the Rescue M sion.

Prospects for growth of the parish are excellent, p ticularly since they have begun to reach the people the new, 1,200-unit Henry Horner housing pro nearby.

Pastor and Mrs. Valtinson are having the time their lives, working with the Negro people. They l their friendliness, their freedom of religious expressi their willingness to help with evangelism visits other church work.

The pastor's biggest thrill is to see whole fami lined up at the baptismal font for administration the Sacrament.

"We try to take them one family at a time," he sa with a smile. "Last Sunday we baptized six, next S day there will be nine, and the Sunday after that baptisms. Those 11 are all from one household."

Let Us Not Be Too Fearful

Reprinted from The Canadian Crusader, edited by Dr. Mars Dale, president of the Canada District, ELC

ems, through the columns of THE SHEPHERD as as The Lutheran Herald, that there is a tremens fear in our facing the matter of the World Council Churches. However, there is nothing to fear. We e to be honest and open in our convictions in the le matter and not be afraid to express our opinions he convention. There is to be no pressure exerted n anyone and if we believe that the Holy Spirit des our convention in its vote, then too we can be that when we walk out of Central Lutheran on e 26, God has had His way.

eral weeks ago your D.P. and several other Luther- in Saskatoon had the pleasure of sitting in on one the study committees of the World Council of urches. Dr. J. R. Nelson, who heads up the Comsion on Faith and Order of the WCC, was present. er one of the sessions, some of us ELCers had a d chat with him over the coffee cups. He was well are of the situation in our Church and its impending vention. One thing he did say was that he thought ry ELCer should read the Toronto statement on he Church, The Churches, and The World Council Churches." He was kind enough to slip a few copies the mail. Your D.P. has to admit that he had never d this document.

Here, for instance, is an excerpt on "the authority of council": "The Council desires to serve the churches, hich are its constituent members, as an instrument hereby they may bear witness together to their allegnce to Jesus Christ, and cooperate in matters requiring ited action. But the Council is far from desiring to urp any of the functions which already belong to its nstituent churches, or to control them, or to legislate them, and indeed is prevented by its constitution om doing so. Moreover, while earnestly seeking fellowip in thought and action for all its members, the Coun- disavows any thought of becoming a single unified urch structure independent of the churches which have ined in constituting the Council, or a structure domited by a central administrative authority."

he Toronto statement puts several potent factors in e negative, stating: "1. The World Council of Churchis not and must never become a Super-Church. 2. The purpose of the World Council of Churches is not to negotiate unions between Churches, which can only be done by the Churches themselves acting on their own initiative, but to bring the Churches into a living contact with each other and to promote the study of and discussions of the issues of Church unity. 3. The World Council cannot and should not be based on any particular conception of the Church. It does not prejudge the ecclesiological problem. 4. Membership in the World Council of Churches does not imply that a Church treats its own conception of the Church as merely relative. 5. Membership in the World Council does not imply the acceptance of a specific doctrine concerning the nature of Church unity."

There are some excellent positive statements made on "The assumptions underlying the World Council of Churches" but they are too long to put in this column. Suffice it to say that this Toronto statement can be secured free of charge from World Council of Churches, 156 Fifth Ave., New York.

The Migrant Worker

Grace Noll Crowell

She had never owned a Bible in her life,
This worker of the fields . . . this tired one.
The temporary camps were dull and drab
That housed her tiredness when day was done.
And then a miracle . . . a giver came
Bearing a gift: the blessed Word of God,
And gave it to the eager waiting one
There in the cabin on the rutted sod.

She sank upon her cot, the precious book
Open in her hands, her eyes aglow . . .
Here was knowledge, here was living truth,
A thousand things that she had longed to know.
Her body tense with eagerness she sat
Lost in a new world, lost in strange delight,
Within her hands the power to lead her through
Into the dawn, after the long dark night.

The Newcomer

A young man, a newcomer to the town, is walking about the streets one fine Sunday morning when he chances upon a Lutheran church. It looks like his church back home, the one in which he was confirmed a few years ago. He goes in. . . .

The organist is playing, but there are still only a few people present. Selecting a back pew, he sits by himself and studies the statue of Thorwaldsen's Christ on the altar. It is exactly like the one in his home church.

More and more people are coming in. A family with children are seated in his pew. They look homelike.

The choir and the minister enter. The service begins. Our newcomer sings his heart out until he notices smiles being exchanged by members of the choir. He tones down his voice. He listens to the sermon. He prays. . . .

For the first time since coming to the new town he really feels at home. He wants to join this particular church. He tells the minister so when he shakes hands with him at the door.

Now he stands about looking at the congregation, some of whom are stopping for a friendly chat. Nobody speaks to him, though.

So, he goes off to his light housekeeping room. After all, why should he, an utter stranger, expect the congregation to speak to *him*. Just because he wanted them to.

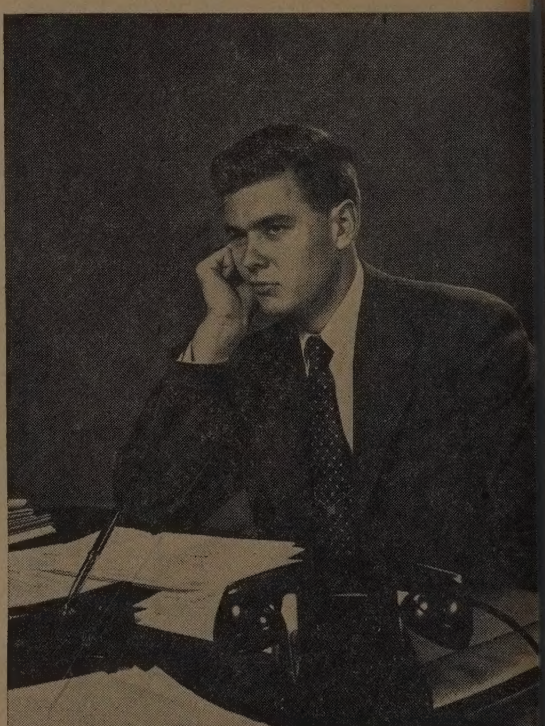
He heats a can of beans on his hot plate, and wonders what Mother fixed for the family back home. His sister's boyfriend was probably invited to dinner. And perhaps his friends Joe and Tom have come over too. But these thoughts are too much for him. He spends the afternoon writing letters to his family and friends.

After supper a long evening stretches before him. He wishes he had a radio and resolves to get one on pay day. He goes out to buy several magazines at a newsstand. As he watches the people go by, he wishes again that he knew someone. He walks by the church he attended. It is closed. Locked. Churches ought to be open all the time, he muses. There ought to be reading material there, or a radio and a record player for the use of those who crave companionship. There could be games, discussions, projects to draw people. . . .

Fortunately, he can go back to work the next day. There, with his fellow workers, he is not loneson But after work they have homes to go to.

Somehow the days go by. He writes more lette buys more magazines, takes out a library card, sees t movies.

One day the pastor calls. They have a discussion. Is t newcomer sure this is the church he wishes to joi



Why yes, it is the same synod as his church back hom Somehow it would be like a link with home. . . .

Then he is received into the church. Some of th members of the congregation even shake hands wit him. That is all. He walks home alone as before.

The next Sunday the pastor announces a fellowshi meeting, a family evening at the church. Our new comer goes. He stands first on one foot, then on th other, wondering what to do with his hands. He trie not to look too longingly at groups that are havin friendly chats. He sticks it out to the end but vow that there will be no more family fellowship nigh for him. But when the pastor announces a church pi nic our newcomer decides to go.

He walks to the park carrying a bakery cake, a though the pastor announced that the food would b furnished by a special committee. He thinks he ha found the right group when he sees several people h has seen in church. The groups at various tables seen to be family groups, or at least very old friends. Perhap

ought not to intrude. He walks slowly away. He pes that someone will call him over. But no one does. ose who look his way pay no more attention to him n if he were a tree or a table. Fortunately, this is evening for the weekly band concert, so he stays that and resolves to go every time.

He attends the young people's church clubs, but the embers are much younger than he. When he attends men's group he finds that they much older.

He now joins some of the fraternal ganizations. Some of them seem erested only in collecting his dues. owever, one group puts him on a mmittee and he works hard. He glad at last to find a place where can serve. He remains with this ganization, giving it his best, and is duly rewarded with an office. e still attends church regularly but goes to none of the church clubs, llowships, or picnics. He has al- ady tried them.

hen his old friend Joe comes to e him he almost goes out of his ind with joy. He takes Joe to the ternal organizations where Joe is eated as one of the boys. He also kes Joe to church and introduces m to his pastor. But he is not well ough acquainted with any of the embers of the congregation to in- oduce him to them. After all, he's ly been there six months.

Joe, being one of these outspoken troverts who takes everything in, ks in his usual carrying voice as ey walk away from church,

"Haven't you gotten acquainted ith *any* of those people yet? After x months?"

Our newcomer notices some of ie people looking Joe's way, but he ys casually in an equally carrying oice,

"No, I haven't gotten acquainted et." He thinks a moment and adds, doubt whether I ever will. You n't force those things, you now. . ."

The newcomer has been admitted church membership, but he has ot been admitted into *the church*. If he falls away from the church it will not be because of church doctrine. It will be because of a lack of the milk of human kindness. He asks that his spiritual needs be satisfied by the church. But he asks too for a little friendship and companionship. He asks to belong to the group. He asks for a chance to serve.

Does he ask too much?

Who Pays for Church Suppers?

Rolf Aaseng

"We made $300 at our church supper last week!" The statement is made with more than a trace of satisfaction and naturally so, because that is a large sum of money to add to the budget of a small congregation. And we may be confident that the congregation will put the money to good use in the Lord's work.

Where did the money come from? That's one of the things that make church suppers and sales so attractive: they cause outsiders to contribute to our church. We can draw support from many more than our membership.

(Of course if another church in town gets the idea, it doesn't work out as well. Then we have to go to their suppers too and it ends up as sort of an even exchange with only the smallest congregation coming out ahead.)

It does seem like a good idea to get non-members to help support our church. But is it right? I certainly wouldn't appreciate it if the Roman Catholics, for example, asked me for a donation to their church. They have a right to organize any kind of church they please, but they shouldn't expect me to build it for them. Nor should I expect others who don't share my beliefs to pay for my church's ministry to me.

It is true enough that all members of the community benefit from the presence of a church; if they haven't helped build a church they ought to. It is also true that in the Old Testament, spoils of war and tribute money from heathen nations were accepted for the Lord. But would you dare to suggest to the unchurched man who comes to our supper that he is thereby giving tribute money to God? Or do you imagine that he came because he is greatly concerned in supporting God's work?

In most cases the main reason he is there is because he can get an exceptionally good meal, or goods of some kind, at a ridiculously low price, and perhaps make some valuable contacts at the same time. Is he donating to the church? Not at all. He is paying for goods and services received—for the food and effort it took to serve it. At most church suppers he is getting a tremendous bargain.

So actually it is not the outsider who pays for church suppers at all. It is the member who contributes food and time—and usually buys back some of the food. Figure it out some time. Add up what your project costs you: food and other material, light, heat, advertising, mileage, dinners bought by members. It has happened that actual costs have exceeded the receipts. And this does not allow anything for the time people spend.

Let's not kid ourselves. We, the church members, pay for church supper profits. Let's realize that. Then we can decide whether the actual profit and the spiritual results we realize are worth the worry and physical effort.

Retreat—In a Buddhist Monastery

Marlin Wogst

The difficulty of the climb was compensated for by the ever-changing view: To stand among the tropical foliage high on the mountain and look down across the interlaced bamboos to the terraced rice fields on the lower peaks; to see far below the shining roofs of a pagoda; to pause and rest at the several red-lacquered temples along the pilgrim climb; and finally to stand at the peak and look out at the countless peaks below which marched off in hazy companies to the sea.

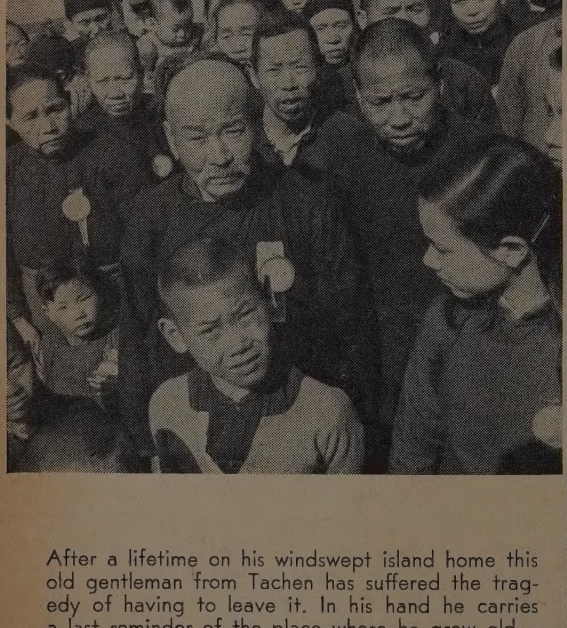
We had wanted to get away from the bustle of activity, to think and to talk informally with one another about the problems of the Church. So we did get away from the world. We had to climb thousands of steep, slippery stone steps up the side of Shih-tou Shan (Lion's-head Mountain) to reach our destination, the Buddhist monastery at the very summit. I'm sure none of us could help feeling a bit guilty as we struggled up the mountain side, for our suitcases went on ahead of us on the shoulders of a few young girls and boys. Here, at Shih-tou Shan near Chunan in the north central part of Taiwan, we held a three-day mission pastors' retreat.

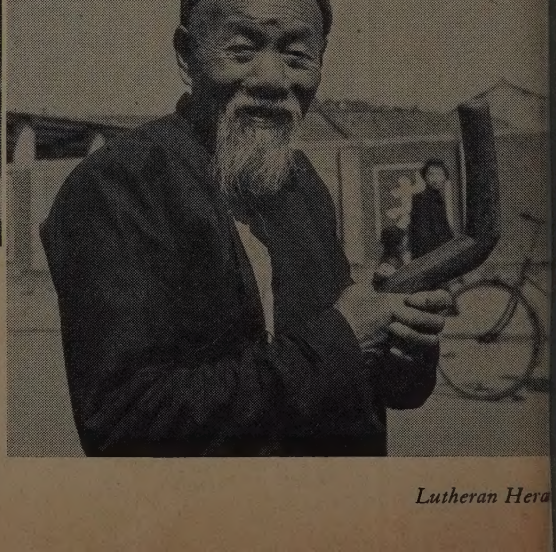
When we reached the top of the mountain we fou a rather modern-styled group of buildings, the mon tery and hostel. There were about twenty monks a perhaps as many nuns across the narrow courtya The monks were pleasant old men, busy about th work of curing tea which grew on the slope. The abb was a dignified man who seemed to carry on his me tative life, uninterrupted by fifteen rather noisy we erners. The nuns too were very friendly, bowing a nodding their shaved heads, smiling whenever chanced to meet. They were good hosts. We had t tatami rooms in which we slept, drank our powder coffee, and held our discussion meetings. Although was comfortable enough to sit on the woven stra mat floor and talk, when bedtime came we all we a little homesick for our good mattresses.

To live in the Buddhist devotional community w an eye-opener to the rigors of this particular attem to find God. The day began for the faithful 4:30 A.M.. with the call to corporate worship in t shrine. There before the altar of Buddha, his stat

Faces of Taiwan

Christian refugees from Tachen Island met to worship in the Lutheran Church when they arrived in Keelung Taiwan. Pictured is a group of these refugees outside the church.





After a lifetime on his windswept island home this old gentleman from Tachen has suffered the tragedy of having to leave it. In his hand he carries a last reminder of the place where he grew old—a bit of a branch from a tree that grew in his yard. Will he ever see that home again?

he in a milky jade piece almost three feet high, the nks and nuns kneel for hours in prayer. A young n beats a rapid tempo on a huge drum, and the nted prayers fill the early morning darkness with eerie yet beautiful sound.

Of course we ate the food which is common fare at monastery. That is, we ate no meat for the three ys we were there, for the Buddhist religion forbids taking of life, even for food. It is remarkable how sely vegetables can be made to simulate meat. How-er, I confess I was happy to come home to a good ce of beef steak.

It was a good place for thinking through some of questions of our work here. Even the weather nded to isolate us from the distractions of the world. he mountain top was shrouded in a cloud, and we uld at times scarcely see across the courtyard. So ere, with our heads, literally, in the clouds, we dis-ssed the theological understanding of the Church d the task of missions. What is the relation of the ission to the Younger Church? How can we best lp the Young Church in China to come to maturity? The problem of how to provide trained leadership for e Church raised again the issue of the need for a seminary on Taiwan. The Church knows the real need for pastors. Without trained pastors, churches will be slowed in growth and handicapped in serving the people. But how can we have a trained clergy without a seminary on Taiwan, and how can we have a seminary with neither men nor means to bring it into being? Unless we have a seminary soon, the coming group of young men, now ready for further training, will be forced to study in the schools of other Churches on the island. Perhaps their valuable service will be lost to our Church. We need professors, we need books, and we need the necessary money to provide equipment and housing for the school.

This mountain top retreat was not meant to bring forth resolutions nor definite conclusions, but we cleared the air on some problems and we gave voice to some of the feelings which have arisen concerning the work on Taiwan. As we began the descent, down through the cloudy veil which covered the mountain, from far below came the sound of a Chinese flute. Then the cloud thinned and we entered again the world of busy people and bus schedules and problems which want answers and the living out of the Gospel of Christ which meets busy people in their problems.

First Person Singular

Harold B. Kildahl

THE FOURTH SUNDAY AFTER TRINITY

June 24, 1956

Text: Luke 6:36-42

"How bitter a thing it is to look into happiness through another man's eyes." These are the wise words f Shakespeare and constitute a well taken warning or us all. It is surely true that happiness and wealth, oodness and love, true faith and the knowledge of the ruth—these cannot be experienced vicariously, not in he true sense. To each his own, and for each a first erson singular experience in life is essential. Thus, when our Lord speaks wisdom from the mount, He oes not relate the truths of heaven to the group or to he nation. He speaks to the heart of the person, and ust now, to you.

He speaks of mercy and urges you to cultivate the uality of mercy that is revealed in God, a merciful Father whose mercy endureth forever. He speaks of ompassion, the willingness to forgive in love your rethren and to refrain from judgment upon them. He peaks of charity and a generous spirit as well as of he necessity of mending your own fences rather than he fences of others. In other words, the Sermon on he Mount as we find it recorded here is addressed to you—to each one—to the Christian of today. It is useless to speak of Christian virtues to those who know not Christ. But to you who know the truth, who have been persuaded by the spirit of God to accept the truth, who endeavor daily by the grace of God to live the truth, there is real purpose and meaning. He wants you to put into action the truths you believe.

There is a rather small and convenient comfort in the cover of community, that tendency prevalent in our day to think and say: "My only identity let it be the identity of the crowd." But it won't do to be identified with the Christian community around you or the Christian congregation of which you are a part and let that identity suffice. Your soul, man, what of your soul?

If you are a Christian, then be a Christian. If you are a friend of the Lord, then be a friend. And this is simply to say, if you are a child of the Most High through faith in Jesus Christ, let your faith express itself in word and deed and in daily relationships. Who knows—you might become instrumental in winning another.

You can write it down in large letters—write it upon your heart and within your soul—the most important single factor in the progress of the Christian faith and the Christian Church is you. You and your faith, you and your prayers, you and your relationship to Christ, you and your daily walk with God, growing Christ-like day to day. It is still true that you are saved to serve, and, kindly note, this is addressed to you. Amen.

Close of a Discussion

This is written Tuesday afternoon, June 5. Usually all HERALD material except news is handed in by the close of work Friday. In our issue No. 25, dated June 19, however, we have kept the editorial pages and "Toward the General Convention" open as long as possible in order to include in the latter department any pre-convention material which might arrive. From now on it will be impossible for us to accept more such material.

As a matter of fact, we are cutting it close as it is. However, this issue will reach many convention members before they leave home, and we shall have an ample supply of extra copies available at the convention for those who have not seen it.

At the foot of this column we shall append a few figures showing the amount of space which has been used for everything (except editorials) having to do with the convention. They will reveal that we have used 62 pages this year, more space than ever before.

We are happy to say that, with a few exceptions which really do not count, nothing remains unpublished. We did refuse two contributions because they were so scandalous in content and expression that no self-respecting Christian paper would publish them; neither one had to do with any subject especially pertinent. We did use only excerpts from quite a large number of letters regarding the proposed name of the new Church. Something from each such letter was included, and when we deleted certain parts of some contributions we made sure that someone else had already said the same thing.

As to the World Council of Churches issue, we do not believe that we here in the office have deleted a single sentence. As long as there was any question as to our ability to handle everything we received, we tried earnestly to keep a balance between the "pro" and the "con." As matters turned out, we were able to publish everything which came in before noon June 5.

Following is a summary of the material which has appeared:

General (including all official communications)—277 inches, or 14½ pages.

The Name—152½ inches, or 8 pages.

World Council of Churches—757½ inches, or 39½ pages.

The WCC material divided itself into the following classifications:

In favor—382 inches—20 pages
Against—319½ inches—16½ pages
General—56 inches—3 pages

Twenty-two contributions definitely favored WCC; 20 were definitely opposed; eight made comments but did not commit the writer as to his personal convictions.

EDITO

The Y

LAST OF THREE EDITO

Let us assume for the purpose of this editorial that th General Convention of The Evangelical Luthera Church has now adopted Convention Resolutions I an II, approving Constitution, Bylaws, and Articles Union for the new Church. Let us further assume tha the Resolution for Separate Ballot on Union has bee adopted by at least the required two thirds majorit What remains to be done before the convention ca drop union matters and turn to its other business?

In brief, two resolutions remain to be considered both having to do with the years ahead. It will b recalled that the suggested Union Timetable (*Repor* pp. 195-198) states that the new Church shall begin t function January 1, 1960. What needs to be done durin the intervening years? Let us look at the provisions o Resolutions III and IV, both having to do with tha question.

Resolution III consists of six parts:

(a) There must, of course, be a Joint Union Com mittee in the future as there has been in the past, con sisting of nine members from each body. So the firs provision of this resolution is for the election of the nine members of the ELC Union Committee, who will constitute our delegation on the Joint Union Committee.

All that needs to be said on this point is that the Union Committee is elected for a period of two years. The terms of all members expire at the time of the convention. That leaves the convention free to re-elect all the members of the present committee; to re-elect some and to elect as many new members as it finds wise; or to elect an entirely new committee.

The convention must study carefully the duties which will fall upon the committee during the coming biennium and decide who, among all the members of the entire Church, can best represent us in doing the work needed in the immediate future. The Union Committee is the most important committee we have at present. No one can "go along for the ride"; no one must serve because he represents this or that viewpoint. Each member must be chosen because there is something he can contribute to the specific work of the committee during the next two years.

(b), (c), (d), and (e) outline in detail the tasks which must be committed to the Joint Union Committee: carrying out all mandates of the 1956 conventions; sifting and considering all suggested changes in the

IALS

CONVENTION RESOLUTIONS

documents; preparing such resolutions as must before the 1958 conventions.

the last duty assigned by Resolution III, has with the technicality of incorporating the new ch. This duty was assigned to the Joint Union nittee in 1954. Upon legal advice the committee uded that it would not be wise to come with sted Articles of Incorporation until Constitution Bylaws had been approved. Now it is stipulated he Joint Union Committee shall take care of all s of incorporation during the coming biennium. e matters will, of course, come before the 1958 ntions.

will be noticed that all these mandates to the Joint n Committee for the coming biennium are in the ical realm; perhaps we should say in the adminis- e realm. Thus far the tasks have been in the realm gotiating and planning. Now the committee ap- hes the gigantic task of taking the approved results oth negotiation and planning and of translating into the exact structure of the new Church. It s obvious that each of the negotiating Churches seek out members for its Union Committee who specially qualified for this specific task.

lution V, if adopted, provides for the first joint n by the uniting Churches; it specifies the first in which they acknowledge before all the world they are now committed to merge and must, in larger relationships, be considered as one. That is, rally enough, in the area of inter-Lutheran relation- . Omitting the "Whereas," Resolution IV provides *The Evangelical Lutheran Church hereby requests authorizes the Joint Union Committee to act on its lf in relation to negotiations with other Lutheran rches in the interim between November 1, 1956, January 1, 1960.*

he necessity for giving the committee this authori- n is easy to understand. Negotiations between any Church which has committed itself to the union any one or more Churches not included in the nt union movement would be obviously ridiculous. veral Churches are committed to unite with one her, surely they must act in concert in their rela- hips with sister Churches with which they are at present planning to unite.

here will be immediate use for this resolution. Augustana and ULCA have issued invitations to all Lutheran general bodies in America to negotiate toward an all-inclusive union. While, of course, there is no possibility of the uniting Churches sacrificing their all-but-consummated union in favor of another, there must be some machinery whereby we can keep contact with our sister bodies. Resolution IV makes this possible.

Lest anyone should fear that here is a dangerous surrender of sovereignty, we hasten to point out that the Joint Union Committee is not given authority to enter into any relationships involving the several Churches directly. All the committee can do is to represent the uniting Churches and report back to the conventions of 1958.

About "Here and There"

Periodically it seems necessary to explain the purpose of our department of world religious news, "Here and There on the Christian Front," currently edited by Dr. Raymond M. Olson. Sometimes folks draw the conclusion that everything recounted on those pages has the approval of the editorial staff and even carries the "imprimatur" of The Evangelical Lutheran Church. May we therefore once more state:

Anything which is of interest and concern to the Christian Church in general and to the members of The Evangelical Lutheran Church in particular is proper grist for the "Here and There" mill. That will mean at times stories of which we all heartily disapprove, for there are happenings which affect the Church which are saddening and even disgusting. It will also mean that we will tell of events which seem to our readers one-sided and unfair.

Two questions largely determine whether a story shall be accepted: "Did it happen?" "Does it affect the life and thought of the Church?"

Convention Coverage

The all-absorbing topic in the ELC is the General Convention, which opens in Central Lutheran Church, Minneapolis, the day after the date of this issue. Next week's paper is the "in-between issue," too late to contain anything leading up to the convention, too early to contain anything about the work of the convention. We have arranged, however, that it shall contain some general convention material which will be of interest both to the convention-goer and to the stay-at-home. It will be distributed at the convention Wednesday, June 20, and will be delivered to our subscribers while the convention is still in session.

Through the kindness of the folks at Augsburg Publishing House, we have good hopes of running the complete convention story in the two issues following—those dated June 26 and July 3.

Toward the General Convention

The Basic Merger Question

(Dr.) Philip S. Dy
Minneapolis,

After reading the many articles and letters on the merger, it may be of value to give more information about the background discussions in the merger committees on certain points, and to discuss the main issues before us. Obviously I am not writing on behalf of the Polity and Organization Committee on which I served, but only as one of the pastors of our Church.

Backgrounding the Proposed Name

Under the mighty hand of God, the Father of our Lord Jesus Christ, Redeemer of the world, the peoples of the earth have met in America, and we bless His Holy Name." With this first sentence of the Preamble to the Articles of Union, which had been written by Dr. T. G. Gullixson, ringing in our ears, the ELC merger committees thought of how this new Church would cross nationalistic lines in a major way and therefore be as truly American as any Church in the land. Furthermore, we considered the fact that there was something almost Pentecostal about this disregard of national backgrounds, especially when we remembered that only a few years ago, across the ocean, Germany had invaded Norway. Thus the word American, while in one sense nationalistic in connotation, was chosen because our new Church was forgetting nationalistic backgrounds.

Having given this explanation, let me add that few, if any, on the ELC committees would argue with those who contend that it might be even better to select a name that would emphasize rather only the spiritual side of the Church. The alternate to the proposed name that would appeal most to me, if a change is to be requested, would be, "The United Evangelical Lutheran Church."

Backgrounding the World Council Proposal

The ELC committees consistently held out for a plan whereby the new Church would, at one of its first conventions after the merger, decide the question of World Council membership. This was our position until shortly before the time to print the documents. Then, in a sub-committee, the ALC representatives told us that they were in the World Council; they had begun to bring a positive witness for evangelical Christianity in it, and were sure that a withdrawal of their witness or a lapse in that witness at this time would be a serious loss to the total evangelical witness in the Council. Moreover, they assured us that insistence on our position would seriously delay the merger and likely end it.

Therefore they asked us to consider a proposal whereby the new Church would at once become a mem of the World Council. They furthermore empha the fact that Dr. Henry Schuh, their president, member of the Central Committee of the World C cil where the evangelical group needs to be stre ened, not weakened. It was also pointed out that of the merging parties were members of the W Council and had indeed been members of the W Council when the *United Testimony on Faith and* was adopted and approved, which document virtu stated that there is no doctrinal difference nor pra that is so important that it shall continue to separat

When this was taken up for discussion in the bined ELC committees, we had to admit that it just as reasonable for them to ask that the new Ch be in the World Council to begin with as it was fo to ask that we be out of the World Council to b with. We did, however, want a plan *providing f decision finally by the new Church after the me* because only then could the World Council questio decided on its own merits without having the s tipped for membership because of the desire for me

Confusion About Meaning of Membership

That there is considerable confusion in the Ch about the meaning of membership is evident. Pas and lay people seem to think that if we are in World Council we have virtually established pulpit altar fellowship with all members thereof, whic emphatically not the case. This is like suggesting no Lutheran pastor can join his local ministerial a ciation without also co-operating in union services! again, it is like suggesting that Athanasius should have gone to the Council of Nicea, there to contend the faith with others who had strayed far from truth, because thenceforth he would have to co-ope with them even in the propagation of the Gospel.

We need to emphasize and re-emphasize the fact the World Council cannot legislate for any of its m bers, nor is any pronouncement by the World Cou binding on any member except those who concur the pronouncement. Likewise, no member is oblige to co-operate in anything proposed by the Wo Council, except by free choice. Nor do we need to j the National Council of Churches. If we become m bers of the World Council, we continue our local w on the basis of our present Confessions and our p ent pulpit and altar fellowship. Should there be c fusion on this point, the Church Council should s

clear statement, after we become members, to all pas-
s emphasizing the fact that we have not let down
bars or changed our confessional stand.

In other words, we must make a clear distinction be-
een a *council* and a *church*. In the World Council
meet with others, with many of whom we differ,
imarily for the purpose of discussing our differences
d contending for the faith. This we do in the tradi-
n of the church councils of old, in order to further
e unity of the Body of Christ. In a church body we
ite with those with whom we are agreed in the faith
a program of preaching the Gospel to the world.

e Most Important Resolution Facing Us

onsideration of name and World Council matters is
portant, but just now they are not as important
the over-all question of merger itself. If we do not
ke the name, we are free at this very convention to
opose another name, with a request that the Union
ommittee give it special consideration. Moreover, the
hurch may take steps at any time in the future to
ange the name.

If we do not like the proposal regarding the World
ouncil, we are free at this very convention to ask
nion Committee consideration of another procedure.
On the basis of the background in our merger discus-
ons, this would, however, seem to have little oppor-
nity to prevail). Be that as it may, our decision in
956 on World Council is not final. At the first General
onvention after the merger, the question comes up
gain. In the meantime let us remember Gamaliel's
dvice. If the World Council is as bad as some say,
hen the truth should surely be clearer by that time,
ot only because of the past membership of the ALC
nd UELC, but also because of the experience of the
ew Church. If, however, the need for strengthening
he evangelical witness within the Council is as great
s we have been assured by men in whom we have
nuch confidence, then that will clearly be shown. At
ny rate, 1956 is not the time proposed for making a
inal decision on World Council matters.

But the over-all question of the merger itself is to be
oted on in a separate printed ballot. If we vote against
his, we are turning our back on the merger; if we
ote for it, we are making a decision which is all but
rrevocable. Therefore, this is now of greatest impor-
ance. True, the merger will not be final until the
onstituting convention is held, but no man of integrity
an vote for the merger now with tongue in cheek or
vith the thought of changing the decision. Further-
more, once the new Church has been formed, there is
ractically no such thing as going back and separating
gain.

Therefore, it is to be regretted that of the many
etters and articles about the merger, very few have addressed themselves to the merger itself and the main reasons for or against it.

Surely, there are some good reasons why we should not merge, but because I believe that God has had His hand in leading us to this hour, I believe we should vote for the merger. Without elaborations, let me present the case for merger as I see it, leaving it to others to present the objections, so that as a Church we can reach a wise decision.

(1) *The merger will help the middle group of Lutherans to contribute more effectively of their rich spiritual heritage to the total stream of Lutheran life in our land.* We are the middle group, not only geographically, but in doctrine and in practice—or perhaps we should rather say, in the way we interpret our doctrines and apply them to contemporary life. As a middle group, however, we are now divided. Flanking us is the strong and conservative Synodical Conference group on the one hand, and the progressive United Lutheran Church in America on the other. Each of these has much to contribute to the thinking of all, but we also have a contribution to make, and we should merge in order to strengthen our witness and contribution.

(2) *It will help us get set for bigger tasks.* While size must never be substituted for the power of the Spirit, which is the only real power in the Christian Church, there are certain practical tasks that do, in our day, call for bigness. We in the ELC may be large enough to conduct a good seminary program, a strong college program, and an aggressive mission and charity program, but we have not found it possible to do effective TV work, as have larger bodies. God only knows what tasks in the future may face us that will call for all the united strength we can possess. Moreover, while we in the ELC do have a million members and can, therefore, so far as size is concerned, do almost anything within reason that any church body would ordinarily be asked to do, we need only remind ourselves of the fact that there is another side to the coin. Two of the four bodies that have been considering merger lack the membership essential to carry on as complete a synodical program as they would like. Surely, we cannot make our decisions on the basis of our own particular situation without regard to others with whom we agree in faith and practice.

(3) *It will strengthen our Home Mission program.* The day is upon us when Home Mission programs should be national in scope to be truly effective. The very movement of people, not merely from one community to a neighboring community, but now from one part of the nation to the farthest parts, makes it imperative to be represented with congregations in virtually all sections of the country. Furthermore, Home Mis-

sion pastors will have less explaining to do when calling upon people and inviting them to the Lutheran Church, because after the merger there will then be three main groups of Lutherans, comprising over 90% of the entire Lutheran family in America.

(4) *The merger will eventually bring about a better relationship with other Lutheran bodies in our land.* We now have two bodies of about two million each, whereas the rest of us are divided into many groups. After the merger there will be three main bodies of approximately two million each, representing three general attitudes and emphases. These three comprise, as previously stated, more than 90% of the entire Lutheran family. (The remaining 8½% are divided into seven distinct bodies.) I sincerely believe that three main bodies, comprising 90% of all Lutherans, will prove t be the best possible working arrangement until or u less all unite.

(5) *This merger is a necessary logical step along th historic way of unifying the Lutheran Church.* Merge is the very road we have traveled in the past that ha brought us from 65 or more bodies in the '70s an '80s to 16 now. The proposed merger is but anothe step along the same path.

(6) *This merger will help us to express in outwar organization ways the inner unity that exists.* There fore it will give a more honest picture and a clearer wit ness to the world of the true situation existing in th Lutheran family.

A Reply to the Editor

(The Rev.) R. A. Ofsteda
Decorah, Iowa

I had hoped I would not have to write any more articles on the WCC at this time, but Dr. Malmin's article in the HERALD of May 29, involving my name, compels me to do so. I agree with Dr. Malmin that the people of the ELC are entitled to the full facts concerning the Festival of Faith. Until the writing of my brochure, nothing had been said. On June 19, 1955, the Festival of Faith was held in San Francisco, at which Christians, Jews, Mohammedans, and Buddhists joined in a religious service. Alternate readings from the Bible and the "bibles" of paganism were included. On the printed program are found resolutions from the National Council of Churches of Christ in America, the World Fellowship of Buddhists, the Synagogue Council of America, the Eastern Orthodox, the Hindu, and the Moslem. In bringing the story of this service to the notice of our people, I called attention to the fact that Dr. Nolde's official title, "Director, Commission of the Churches on International Affairs" does involve the WCC officially. This participation has not been repudiated or disavowed officially by the WCC, only by the *personal* protest of Dr. Visser 't Hooft, one of the secretaries of the WCC.

The editor of the HERALD states that when I submitted my articles to him, they contained a section on the Festival of Faith similar to the one which I later incorporated in my brochure: that he informed me that Dr. Visser 't Hooft had specifically stated that there was no connection between the Festival of Faith and the WCC, and that I then deleted this section from my article and later published it in the brochure. The inference is that I yielded at the moment and withdrew my statement on the Festival of Faith, only to publish it later on.

What Dr. Malmin does not mention, however, was that another and entirely different statement of his caused me to withdraw what I had written for the HERALD on the Festival of Faith. Dr. Malmin must recall that when I came to his office, he told me that the articles were entirely too long, and that they must be cut down. I yielded to his insistence and eliminated two portions from the HERALD articles, one of them on the Festival of Faith. This elimination, I felt, would least affect the continuity of thought in the article. But I still felt our Church needed to be informed, and therefore I included this information in the brochure which was mailed out later.

I call attention to the fact that Dr. Malmin does not recognize in his article the principle stated in the brochure, namely, "Some *individuals* in the organization of the WCC may have protested, but *such public denial of Christ and compromising of the Scriptures would certainly call for equally as public a denial and repudiation by the WCC, if not through its Central Committee, at least through its Executive committee.*" I was quite confident when I wrote the brochure that no such official statement repudiating the Festival of Faith had been made. For over a period of several months, I had sought to learn from the WCC press releases sent out weekly, as well as from a number of church papers, as to any possible action of the WCC in this matter, and found nothing of this nature. If an official public statement had been offered by a WCC committee, it would have very likely made headlines in the nation's press and would have deserved them.

Dr. Malmin wonders why I did not write to Dr. Visser 't Hooft until about two weeks after I issued the brochure. The reason for this was that after issuing the brochure, the thought grew on me that the WCC through one of its committees might have taken some official action on Dr. Nolde's participation, but had not released this information to the general public. I therefore wrote as I did to Dr. Visser 't Hooft stating it as

onviction that such public denial of Christ in the al of Faith should call for equally as public a wal. Now we have Dr. Visser 't Hooft's letter, d in the HERALD of May 29, to the effect that he ted *personally* to Dr. Nolde and that this should fficient. We admire Dr. Visser 't Hooft for his per- action but this does not excuse the failure on rt of the proper committee or committees of the C for not being concerned with this affair. His hal statement to Dr. Nolde and private correspond- with individuals about it cannot be said to have l significance.

ish that Dr. Malmin had included in his article ct that when we discussed this matter in his office, isagreed entirely on the significance of the issue. Malmin contended that the use of Dr. Nolde's name itle did not officially involve the WCC. I stated felt it did, just as much as our Church would be ved if one of its executives would appear in some l committee capacity under similar circumstances. Malmin now admits that the use of the title under Nolde's name, "Director, Commission of Churches ternational Affairs," "makes it all the worse." But es on to point out that the name of the WCC is mentioned. I simply ask, "Would we want our ch to belong to an organization whose officers r committee titles could engage in pagan, Christ- ng religious services without that organization as becoming deeply concerned?"

m the fact that the Festival of Faith was held at ime of the U.N.'s tenth anniversary, the HERALD r states, "The unprejudiced person would correctly ude that the Festival of Faith was held in connec- with the U.N." I plead that we be "factual and also at this point. It is true that the Festival of was held in observance of the tenth anniversary e U.N. But do we actually open ourselves to the tment of being *prejudiced* if we now ask, "Does possible connection of the U.N. with the Festival aith excuse the WCC from the Christian duty of sting the use of the name of one of its chief Com- ons in a program so greatly compromising the of Christ and the Scriptures?" For the name nmission of the Churches on International Affairs" gs to the WCC and to no other organization. The C is involved, and will continue to be involved s it offers such a protest. It might be expected that erans in the WCC would quickly rise to give their stian witness by asking the organization to dis- any responsibility for the Festival of Faith. We onstantly reminded that Lutherans are in the WCC ve their witness. Where is the evidence of Lutheran ess and concern at this point? And what of the eran churches of our land which belong also to the onal Council of Churches whose name is given prominence in the program of the Festival of Faith? These are serious questions. The sooner we face them in the light of God's Word, the better.

Festival of Faith

Thomas I. Lee

The May 29th (1956) issue of the LUTHERAN HERALD appears to have ushered in a new role for the editor of the Church's publication. He has become the apologist and the disciplinarian for the World Council of Churches. On the editorial page of that issue he "spanks" Rev. R. A. Ofstedal of Decorah, Iowa, for having in his brochure of April 2, 1956 intimated that the Festival of Faith held at the Cow Palace in San Francisco on June 19, 1955 was conducted under the auspices of the World Council of Churches. This is the first time that I have seen any repudiation of Dr. O. Frederick Nolde's participation in the Festival or any attempt to reprimand him for that participation. It is most interesting that the rebuke should come from a Lutheran who is not yet involved in the World Council of Churches.

The editor uses a brief letter from Dr. Visser 't Hooft, General Secretary of the World Council of Churches to disprove any connection between the WCC and the "Festival of Faith." The pertinent statement is: "The 'Festival of Faith' held June 19, 1955 was not sponsored by World Council of Churches."

I do not find that Rev. Ofstedal has, in the portion quoted, made the statement that WCC sponsored the conference. But he does say: "Dr. O. Frederick Nolde, ULCA pastor, presided according to the Program, in his official capacity as Director of the Commission on International Affairs, an important Commission of the WCC."

In writing the editorial, the editor had the program of the Festival of Faith before him. So I ask him if Rev. Ofstedal's statement (quoted above) is true or not? I ask him if he denies that the Commission of International Affairs, of which Dr. Nolde has been chairman, is an important commission of the World Council of Churches?

I believe that the Commission on International Affairs is one of the most important and also one of the busiest commissions of the World Council of Churches.

Dr. Nolde and his commission have been very busy during the past year zealously telling the Church that Communist China must be recognized by our Government and seated in United Nations. They have been diligent in seeking to force the hand of our Government in bringing about that recognition.

In February 1956, Dr. Nolde and Dr. Franklin Clark Fry of the ULCA, who is Chairman of the Executive Committee of the World Council of Churches, participated in conferences in Australia, and in the Con-

ference of that Committee in Melbourne they agreed: "Isolation of China from the United Nations and from association with Australia is a serious hindrance to good relations between the Nations and their Churches."

In March 1956, World Council of Churches sent Lutheran Bishop Rajah B. Manikam of India to Peking, China to lay the foundations and pave the way for the World Council of Churches' recognition of the Communist-sponsored Church of that Nation. Bishop Manikam returned to India on Easter Sunday, but up to the present we have not seen an official report of his findings. It is possible that the Bishop also is suffering from a "mental spanking" because of his ultra-enthusiasm for the Government-sponsored Church in China.

But in spite of the apologies and gentle reprimands, Dr. Nolde, Bishop Manikam and the Commission of International Affairs of the WCC are expected to move forward with the crushing power of an avalanche, giving influence, prestige, and power to the Communist-sponsored Church in China, while that section of the Chinese Church which has sought to remain faithful to their God and His Word must remain in silent inactivity for the rest of their days.

Two Questions

Don Baron
Luther Seminary
St. Paul, Minn.

In the light of Dr. N. A. Larsen's article in the May 29th issue of the LUTHERAN HERALD, I would like to pose two questions to those who want to involve us in the WCC, the first of which I believe is basic in the minds of those who are offended by the WCC, and neither of which have been satisfactorily answered for me.

(1) If the WCC is to be regarded as basically an agency for expressing "an already existing unity" which the member churches share, then this question forces itself into the foreground: *Just what is this "common faith" which we "share" with all the churches of the WCC?* Granted that there does exist unity among *evangelical* Christians, I cannot forget that in the WCC there are churches which flatly deny the chief article of Scripture, i.e., justification by faith alone. Perhaps it is testimony to the inroads made by the cults of tolerance and relativism that we of the 20th century want to express our unity with those who contradict our very cornerstone doctrine! St. Paul, on the other hand, refused to recognize any common ground with those who taught that one must cooperate with God for salvation. Much less than trying to form a council or "a fellowship of churches" with such, he wrote a book in which he *twice* cursed those who dare to pervert the Gospel in this way. He said that what they were teaching was not the Gospel at all—and where there is no common Gospel, there is no common ground for fellow[ship]. Paul would not have to change many words in [his] letter to the Galatians if he wished to communicate [to] certain churches within the WCC.

(2) If the WCC is to be regarded as basically [an] agency for "conversation about our differences," [then] this question arises: *Why has the WCC so arbitr[arily] excluded such "Christians" as cannot subscribe to [the] statement that Jesus Christ is God and Savior?* Christian Scientists, Unitarians, and others, also be[lieve] that they have a correct interpretation of Christia[nity]. Of course I don't think that their inclusion would ne[ces]sarily improve things. But the fact that these chur[ches] are not welcome invalidates the argument that [the] WCC is a mere place of "conversation." It *does* ha[ve] doctrinal basis considered sufficient for "fellowsh[ip]." Further, can we accept the fact that the WCC [has] chosen the doctrine of the Incarnation as the divi[ding] line between Christian and non-Christian churches, [and] not be offended at all by the fact that no similar p[lace] has been accorded the doctrine of Justification by F[aith] —which we regard as the *articulus stantis et cade[ntis] ecclesiae,* that is, *the doctrine by which the Chu[rch] stands or falls?*

The alternative to the WCC? Let's begin "con[ver]sation" with those churches who accept (as a matter [of] principle *and* practice) Scripture as the *only* source [of] Christian truth and who hold with us the central tea[ch]ing of the Bible—*sola fide—faith alone.* This wo[uld] include enough work to keep us busy for years!

"Who Shall Trust Whom?"

(The Rev.) J. H. Myrw[e]
Silvana, Washing[ton]

The above question is asked in an article in LUTHER[AN] HERALD, May 8, page 503, regarding the matter of [the] WCC.

The answer is clever, but incomplete and confus[ing] to many. The advice is to trust in men. That is unw[ise] in basic spiritual matters. It is contrary to God's Wo[rd]. Also, the information given is one-sided.

Read Jeremiah 17:5; Ps. 146:3.

Read also Acts 20:28-32. Also, Sacred history repe[ats] itself.

A venerable saint of God, a father in the ELC, w[ho] passed away a few years ago, said in the last mess[age] he gave at the church convention, "I foresee dang[er] coming to our beloved Church; it will not come fr[om] the world outside—it will arise from within. It will [be] a struggle between the old 'Gegraptai' and human r[ea]son. It will be between temporary expediency and t[he] unchanged Word." He was a profound New Testame[nt] scholar.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE FIFTH SUNDAY AFTER TRINITY

Epistle: I Peter 3:8-14 — The Gospel: Luke 5:1-11

Monday, June 25
GOOD DAYS
Read I Peter 3:8-14

*"e that would love life and see good
let him keep his tongue from evil
is lips from speaking guile."*

o love life and to have good days is
onest desire of every person who has
rmal capacity to live. Peter would
us know that the real love of life
the enjoyment of truly good days
d very much on our relation to
and other people. For instance, our
ing can make or break our happi-
Evil speaking is sin and destroys
right relationship with God. When
re not right with God, nothing is

o have good days, then, we must
the right, true fellowship with the
er. Then we must move among our
ws with love and kindness. What
things we can do with our speak-
The right word, the thoughtful
l, the helpful word, each of them
re. God help us to have good days
to love life.

*ook Thou upon me, O God, and
se me from all sin. Set me free to
in fruitful fellowship with Thee.
n.*

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Tuesday, June 26
WHY ASHAMED?
Read Luke 9:23-26

"For whoever is ashamed of me and of my words, of him will the Son of man be ashamed when he comes in his glory. . . ."

These are words that make us sit up and take notice for they may be words that apply to ourselves. It is possible that many people who believe in Christ are willing to admit it only in circles where they will not be laughed at for it.

But why? Paul tells us that belief in Christ is a form of foolishness and the preaching of the Cross is foolishness in the eyes of the world. That is true because if you admit you have faith in Christ you are going against human nature. You confess that you are a sinner; you have a humility. The children of the world have none of these "strange" possessions. They look with scorn upon Christians who do lay claim to these things, and who, furthermore, say they are given to them by God through His Holy Spirit.

But why be ashamed? Are we not ready to rejoice in the grace of God and to tell the whole world about it? Why not?

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Wednesday, June 27
HOW GOOD—IS GOD?
Read Romans 3:9-20

For no human being will be justified in his sight by works of the law since through the law comes knowledge of sin.

The big question in spiritual matters is "how good"? How good am I? And if I go along without the truth of the Word of God I keep telling myself that if I behave myself, do a set of decent things, and am a "nice" person, I am acceptable to God. This is called the religion of works.

But when we learn the Word of God we find out the question is not how good am I, but rather, how good is God? I also learn that I have no goodness of my own. I am all evil and it is the goodness of God that leads Him to be gracious to me and to forgive me. This is the religion of faith in what Christ has done for me, the sinner.

Those who live by faith naturally follow that faith with works. These go together and one cannot be removed without the other. We are saved by faith and in our living we conduct ourselves accordingly. God's goodness bids us to live in love to Him and our fellows.

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Thursday, June 28
HAVE YOU NOTICED?
Read John 1:43-52

*You shall see greater things than
e."*

Nathanael was taken off his feet at his
oduction to Jesus. He was surprised
Jesus should know him even before
met him. Of course he did not know
at power Jesus had. Before the next
e years were over Nathanael would
many greater things because he would
with Jesus.

Any one who spends time with Jesus
l see great things. It is a great thing
t faith is still on earth, and that the
urch is here. With what has gone on
history over the centuries it is a mir-
that faith and the Church are still
e. It is God alone who has kept them
this day.

Have you noticed any big changes in
ır own life since Jesus came into it?
ve things happened that you never
ught possible? Have you found out
t Jesus is able to drive evil out of
ır heart, and to cleanse you and bring
into the fellowship of the Holy
rit? These are the greater things.

Friday, June 29
TELL THE STORY
Read Acts 26:1-18

"I think myself fortunate that it is before you . . . I am to make my defense today. . . ."

Paul had many chances to tell the story. Here it was before King Agrippa, and it was in his own life's defense that that he was to speak. Not that Paul was anxious to save his life, especially if he had to soften the story to do it. Not Paul. He related his Christian experience without softening a single thing. It was Christ, not himself, that he wanted to declare.

You have a story to tell, also. Tell it without fear wherever you go and whenever there is a chance to do so. But before you tell it, be sure the story has happened to you. If it has happened, then you must tell it. You cannot keep it to yourself.

There is an excitement that goes with knowing Christ. It is an anxiousness to pass it on to others. And it is on this excitement that Christ counts. May Christ count on all of us to tell the wonders of His grace and love.

Saturday, June 30
MY ANSWER
Read Matthew 16:13-19

He said unto them, "But who do you say that I am?"

Since the day Jesus asked His disciples, "Who do men say that the Son of man is?" there have been many answers to that important question. And today, as in the days of the disciples, there has been a lot of confusion. Not every one calls Jesus the Son of the living God.

But Jesus wants each of us to make our own answer. He does not want us to answer what others say, but answer for ourselves. If my answer is that Jesus is the Christ, my Savior and my King, then all is well. If this answer is born of experience then I have come into possession of the most important truth there is to know on earth.

If I make this answer to Christ I must make it also to life. It must be seen in all that I say and do. It must be the heart and center of my being and it must be the declared purpose of my life to live to His honor and glory.

May I with my life declare my faith in Thee, blessed Jesus. Amen.

Here and There on the Christian Front

Edited by Raymond M. C

WANTS CHANGE IN FUNERAL SERVICE

The modern-day funeral service is "downright pagan," the director of worship of the United Lutheran Church in America has declared in the May 30 issue of *The Lutheran*. Calling for reform in funeral practices, he stated, "The important thing is our Christian faith, and we cannot say one thing and do another. Since our faith is right, it must be our practice that is in error. Hence it must change."

Dr. Edgar S. Brown, Jr., who presented the message, offered six suggestions for a "more Christian witness."

(1) In the hour of death, notify your pastor first. Make no arrangements without consulting him.

(2) If at all practicable, have the funeral in the church. The church is the place where we were baptized and confirmed, where we are sustained in Word and Sacrament, and before whose altar we are married. It is appropriate that the body be brought here for the last time.

(3) Consider the possibility of sealing the casket before the funeral. Such an arrangement is much easier upon the mourners.

(4) While flowers are a thoughtful expression, consider the possibility of a more permanent memorial.

(5) Eliminate the services of secular organizations. There is only one fellowship whose membership is in two worlds. That is the church.

(6) Demonstrate to the pastor and others by your attitude that you truly believe in the promises of our Saviour. Your life, what you do and say in the event of death of a loved one, is the best example you can give of your trust in the promise of eternal life.

DENVER CHURCHES TO BUILD FOR AGED

Twenty Denver area churches have formed a corporation to build a $1,500,000 housing project for the aged. Plans call for 250 units, valued at $6,000 each, to be erected on a seven and one half acre plot at the edge of a new residential district in East Denver. Ground breaking ceremonies are set for September 1, subject to approval of the project.

Featured will be units consisti sitting room apartments and one- two-bedroom apartments. Rents range from $25.50 to $61 a m depending upon the size of the A community building will includ cilities for hobbies, crafts, and re tion programs and a dining roon those who do not wish to do their cooking.

The churches involved include mouth Congregational, St. John's copal Cathedral, St. Barnabas Episc Church, United Presbyterian Ch Montview Presbyterian Church, an congregations affiliated with the ver Association of Christian Churc Initial financing will be hand through the sale of debentures thr the member churches at the rat $600 per unit.

SUDAN GOV'T TO TAKE OVER MISSION SCHOOLS

Minister of Education Aly Abdul man announced in Khartoum, Su that the government of that ne proclaimed independent republic shortly take over all Christian miss ary schools in South Sudan. T would include a sizable number Anglican and Roman Catholic i tutions. North Sudan has a predo nantly Moslem population of ab six million. South Sudan, with a p ulation half that size, embraces m who have been converted to Ch tianity by Protestant and Catholic sionaries.

The government official made announcement after a tour of So Sudan. He said he had asked the he of all religious missions there "to p pare for this step from now on in or not to be taken by surprise." He s that the government felt that educat should serve national aims, and t the taking over of the mission schools was being done to make th serve those aims.

It is seen as significant that the g ernment's proposed confiscation of m sionary schools is limited to the pag

BOSTON COMMUNION BREAKFAST

RNS Photo

Some 4,600 men bow their heads during the invocation at the 6th annual Protestant Laymen's Communion Breakfast in Mechanics Building, Boston. Before the breakfast, the men participated in communion services held in churches of various denominations. Sponsoring the event were the Boston Baptist Social Union, the Boston Congregational Club, the Episcopal Club of Massachusetts, the Boston Methodist Social Council, and the Presbyterian Laymen's Council.

inces of the South and makes no tion of schools in the Moslem th. One reason for this, it is ght, is that the Catholic and Prot- nt missions and schools are con- ng large numbers of pagans to istianity, thus giving the area a acter distinct from that prevailing e North. The government recently ounced its intention of opening lem mission schools in the South ounteract the Christian missions.

REME COURT DECLINES EAL ON FLUORIDATION

U.S. Supreme Court declined to a Christian Scientist's appeal from cision of Ohio's highest court up- ling the right of the city of Cleve- l to fluoridate its water supply. In rief order the court dismissed the of William J. Kraus of Cleveland want of a substantial Federal stion."

le had argued that fluoridation vio- d constitutional rights of individ- to treat their health as they med best, to control their children, individual liberty, and to freedom religion. Mr. Kraus was represented his appeal from the Ohio Supreme rt decision by the legal counsel for Mother Church, First Church of rist Scientist, Boston. The Board of rectors of the Boston institution had d a brief supporting the appeal. It ed opposition because fluoridation a municipal water supply "requires nmunicants of the Christian Science urch to imbibe directly or indirectly dicinal additives . . . contrary to ir religious convictions."

PTIST LEADERS DIRECT TENTION TO "PERSECUTIONS"

orld Baptist leaders, in session in ashington, D.C., voiced "deep dis- ss" over reports of continuing perse- tion of Protestants in Colombia and grets" that the Evangelical Theo- ical Seminary in Madrid, Spain has t yet been reopened. The executive mmittee of the Baptist World Alli- ce addressed resolutions directly to e President of Colombia and to Gen- alissimo Francisco Franco of Spain. The resolution on Colombia referred "reports of the continuing persecu- n of evangelical Christians at the hands of officials and of clergy of the Roman Catholic Church, aided by mob action." "With a deep concern for the freedom of people of all religions and races," it added, "we appeal to the Colombian government to do all in its power to establish and secure order and liberty for all."

In its action on Spain, the committee expressed regret that the Madrid seminary and its school still remain closed, although the government removed seals from the building. "The present situation," the resolution said, "causes great distress of mind to all friends of Spain, including many Roman Catholics, and we are sure that if the Spanish government would permit the seminary and school to be reopened it would give great pleasure to all liberty-loving people."

BIBLE PRESBYTERIANS REPUDIATE McINTIRE

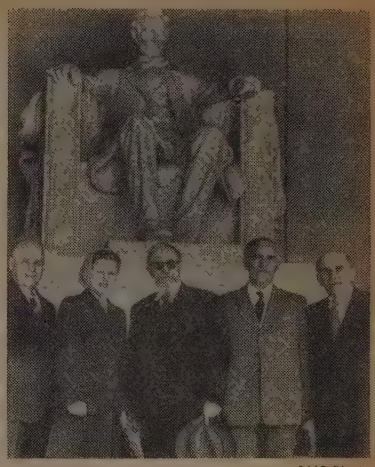
A long battle in the Bible Presbyterian Church over the leadership of Carl McIntire, Collingswood, N. J., pastor, has resulted in withdrawal of that denomination from both the American and International Councils of Christian Churches, which have been led by McIntire. Bible Presbyterian leadership, through McIntire and his colleagues, has been the central influence in the efforts of both councils.

Both the ACCC and ICCC have attracted Fundamentalist members and have been made up largely of splinter groups. *The Christian Beacon,* edited by McIntire, is the organ of this movement.

The 8,000 member Bible church was formed 19 years ago, a year after a break from the Presbyterian Church, USA, when the schism produced two new churches—Orthodox and Bible.

One reason for the recent walkout of the Bible church from these groups was McIntire's claim to have far more members in the ACCC and ICCC than Bible church leaders said could be accounted for. He claimed 220,000 for the ACCC and 1,100,000 for the ICCC. Also under protest was "undemocratic leadership," which showed itself in the expulsion of critics of McIntire's policies from leadership in various institutions and agencies, according to the *Presbyterian Outlook,* organ of the Presbyterian Church, USA.

RUSSIAN BAPTISTS IN WASHINGTON



RNS Photo

Five Russian Baptist leaders, on a 30-day tour of the United States, visit the famous Lincoln Memorial in Washington, D.C. The churchmen, officials of the All-Soviet Council of Evangelical Christians, are left to right: Nikolai Levindanto, vice-president; Miss Klaudia Tyrtova, staff member of the Moscow Baptist Church and secretary to Jakov Zhidkov, president; Mr. Zhidkov; Ilya Ivanov, treasurer; and Alexander Karev, general secretary. The deputation is visiting here at the invitation of the four major Baptist bodies in this country.

NEW PRESBYTERIAN MODERATOR

RNS Photo

David W. Proffitt of Maryville, Tenn., newly-elected moderator of the Presbyterian Church in the USA (left), receives the Celtic Cross, symbol of his office, from Dr. Paul S. Wright of Portland, Ore., out-going moderator. Mr. Proffitt, first layman to head the denomination in nine years, was chosen at the Church's 168th General Assembly in Philadelphia. The 64-year-old merchant-farmer is a ruling elder of the New Providence Presbyterian Church.

Schools and Colleges

Edited by the Division of Higher Educa

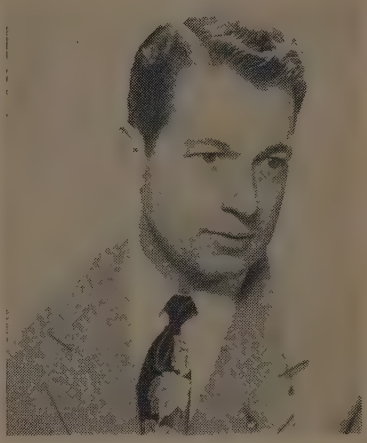
AUGUSTANA COLLEGE APPROVED FOR TRAINING OF DEAF

"The program for training teachers of the deaf at Augustana College is approved by the conference," was the statement made by Howard M. Quigley, chairman of and speaking for the Certification Committee of the Conference of Executives of the American Schools for the Deaf.

This accreditation of Augustana's deaf education program, one of three offered on the under-graduate level in America, is the approval of the top-ranking executives in the field of deaf education. Operative in the United States and Canada, they set the standards which determine whether or not teachers will be accepted for positions in institutions for the teaching of the deaf.

The college program which was surveyed and approved by the group enables a student to acquire his Bachelor of Arts degree, a teaching certificate, and special training for teaching in schools for the deaf.

A total of seven courses for teaching of the deaf are offered throughout the regular four-year liberal arts courses with emphasis on sociology, psychology, and the required education courses. The courses include physiology and pathology of the speech and hearing mechanisms, methods of teaching lip reading, development of sounds, and the correction of speech defects in the hard of hearing.



Practice teaching is held at the School for the Deaf in Sioux Falls, where the students receive the actual practice of working with deaf children.

Mr. A. S. Myklebust, superintendent of the School for the Deaf, an Augustana graduate and member of the approving conference of executives, and the members of his staff cooperate in handling the course work.

Head of the training program at Augustana College is Mr. Richard Flint, who was principal of the S Dakota School for the Deaf from 1 54 and who returned to Sioux last September after twelve month study in the Central Institute for I at Washington University.

Regarding the program at Au tana, Dr. L. M. Stavig, presiden the college, stated, "Augustana is of the few church colleges in Ame which has initiated a program of kind. It is especially significant Augustana College is located in a where the state maintains a school the deaf. Thus we have a combina of facilities that is ideal.

"Equally important in the estab ment of this project," Stavig went to say, "is the manner in which it been accomplished. It began under supervision of the Department Christian Education of our Chu This program was launched thro cooperation between the Departm and Augustana College, between Orville Dahl and myself, and w agreements with the other colleges the Church. It is an experiment wh we believe will bring a positive Ch tian message to those handicapped deaf-mutes through the instrument Christian higher education."

CONCORDIA ANNOUNCES GRADUATE SCHOLARSHIPS

Among the graduates from Concordia College, Moorhead, Minn., there are a number of students who have received scholarships from various colleges and universities for additional study.

Students who have been granted these fellowships and will continue their study in graduate schools are: Alan Tveten, Waubun, Minn., physics, University of Nebraska; John Gjevre, Rosholt, S. Dak., with a scholarship in the Atomic Energy Group at the University of Iowa; Gary Anderson, Hawley, Minn., mathematics, University of Nebraska; Carleton Paulson, Ashby, Minn., endocrinology, Kansas State College; Carmen Peterson, Williston, N. Dak., English, University of Nebraska; and Barbara Duncan, medicine, University of North Dakota.

PLC GRADUATES RECEIVE FELLOWSHIPS

Seven graduates from Pacific Lutheran College have received graduate fellowships and assistantships. They include: Mildred Brammer, zoology, University of West Virginia; James Clifton, chemistry, Washington State College; Lawrence Eggan, mathematics, University of Oregon; Stuart Gilbreath, speech, University of New Mexico; Faith Bueltmann, English, University of Arkansas; John Re mathematics, University of Idaho; a Elwood Rieke, anatomy, University Washington.

SUMMER SCHOOL AT LUTHER COLLEGE

Luther College is conducting two s sions of summer school, June through July 14, and July 16 throu August 18. Students may earn semester hours during the summer

Summer school is open to all qua fied high school graduates, vetera and others who wish to accelerate th college course. In-service teachers m renew certificates or complete wo toward the bachelor's degree.

Within the E.L.C.

SONS

r Roa, for the last three years an youth evangelist, has accepted a to become one of the pastors of el Church, Minneapolis. He will n this ministry in the fall, after nation.

he Rev. Alvin G. Lewis, pastor of Anthony Park Church, St. Paul, n., was one of three clergymen iating at the groundbreaking serv- on May 22 initiating the building $161,000 Lutheran Center at the versity of Minnesota's farm campus t. Paul.

he Rev. Alvah P. Byers, associate or of Woodlake Church, Richfield, n., has accepted a call to teach at Lutheran Bible Institute, Minne- is. Part of his work will be student iseling.

he Rev. C. H. Johnson, Emmets- g, Iowa, will by July 1 become a time chaplain at the Veterans Ad- istration Hospital at Fort Meade, Dak.

Dr. George Aus, professor at Luther ological Seminary, St. Paul, will e as interim pastor at St. Paul's urch in Minneapolis after the pres- pastor of the church, **the Rev. May- d G. Halvorson,** leaves for Hono- n to start a new Home Mission con- gation. The Halvorsons were given appreciation dinner June 1 at the theran Bible Institute, Minneapolis.

The Rev. Donald E. Ausland, until ently a chaplain, is now the pastor the St. John's-Faith parish, Nezperce, ho.

The Rev. R. M. Vordale will termi- e an 18-year pastorate in Tyler and ke Benton in southwestern Minne- a. Late in July he and Mrs. Vordale ll move to California for at least a nporary stay.

STRICTS

stern

West Allis, Wis. On May 27, Mount ope Church, parish of the Rev. Einar Larson, conducted graduation serv- s for the high school department of Sunday school. There were eleven aduates. Their teacher during the st year was Everett Savage, parish tern.

Massapequa, N. Y. Almost three ars to the day since St. John's Church as founded in this fast-growing Long and community, the congregation re- ived its 1,000th member by adult baptism. Because of inadequate facilities, three church services and three Sunday school sessions are conducted each Sunday. The Rev. Russell B. Helgesen is pastor of the parish.

La Crosse, Wis. On May 27 ground was broken for the erection of a parish unit building at Trinity Church. The new building, which will adjoin the church, will contain thirty-three rooms. La Vern R. Hanson and Milo L. Brekke are pastors of this parish.

St. Albans, N. Y. The new sanctuary of Trinity Church, parish of the Rev. Arnold G. Nelson, was dedicated May 20 by the Rev. C. O. Pedersen, president of the Atlantic Circuit.

Southern Minnesota

Minneapolis, Minn. The new Bible camp of the Minneapolis Circuit, located on Lake Clearwater six miles north of Annandale, Minn., was dedicated Sunday afternoon, June 3, by Dr. O. G. Malmin, editor of **Lutheran Herald.** The Rev. Maynard Iverson conducted the liturgy. The $100,000 property of eleven acres comprises seven buildings. It has summer accommodations for about eighty persons, and will also be available during other parts of the year for weekend retreats and conferences.

Madison, Minn. Two local congregations, First Lutheran and Madison, which for some time have been served by the same pastor, have decided to merge into one congregation. A celebration of the union, in the form of an open air service, will take place Sunday forenoon, July 1. A new name will be chosen for the united congregation. The Rev. Reuben A. Wangberg is pastor of this parish.

Minneapolis, Minn. Miss Ardys Mathison, Montevideo, Minn., will be the new youth director of Zion Church.

Northern Minnesota

Ashland, Wis. The Rev. L. David Brown, associate YPLL director, was guest speaker at a service held May 27 at First English Lutheran Church at which six young people were presented diplomas for having completed four years of Bible study in the high school department of the Sunday school.

North Dakota

Brinsmade, N. Dak. The new parsonage of the Brinsmade parish was dedicated May 20 by District President Tallakson. This parish, made up of three congregations, Brinsmade, Big Coulee, and Antiochia, is served by the Rev. David J. Campbell.

La Moure, N. Dak. Zoar Church, parish of the Rev. Arne R. Carlson, received 37 new members May 20. On June 3 the congregation observed its fiftieth anniversary. It is at present erecting a new church building.

Special Convention Broadcasts

KWLC, 1240 kc., Luther College, Decorah, Iowa
WCAL, 770 kc., St. Olaf College, Northfield, Minn.

As much as possible, highlights of convention proceedings will be broadcast as scheduled below, in part by recording. In addition, each day's broadcast will summarize other actions and messages.

Wednesday, June 20 9:30-10:30 a.m.	Delegate registration report, explanation of procedure, chief issues, personalities, background.
2:30-4:30 p.m.	Opening session: President's message, WMF greeting, General Secretary' report, Election of General Officers.
Thursday, June 21 9:30-10:30 a.m.	Dr. Paul Empie, Exec. Dir. of National Lutheran Council; 1957-58 ELC Budget; Trustees' report.
Friday, June 22 9:30-10:30 a.m.	Union Committee Report and discussion; Church Council resolutions.
Saturday, June 23 9:30-10:30 a.m.	Higher Education, Charities, Pensions, Missions.
Sunday, June 24 3:00-4:30 p.m.	Old Muskego Service, unveiling of Celtic Cross from Norway. Sermon: Dr. L. M. Stavig; liturgy Dr. L. N. Field.
Monday, June 25 9:30-10:30 a.m.	Missions, Publications, Parish Education, Special Services.
Tuesday, June 26 9:30-10:30 a.m.	Unfinished business, summary comment.

DEDICATION OF NEW RAPID CITY CHURCH

Calvary Church, organized in Rapid City, S. Dak. about six and one half years ago, had its new church building and Sunday school unit dedicated May 2 by Dr. L. M. Pierson, president of the South Dakota District. The sermon at the morning worship was preached by the Rev. Oscar Laaveg, Newark, Ill., who was the congregation's first pastor. With overflow facilities the new church seats about 400 persons. The cost of construction was only a little over $33,000 because of much donated labor. The Rev. Martin J. Larsen is pastor of the parish.

OBITUARY

Andrew L. Erickson

Andrew L. Erickson, charter member and for many years secretary treasurer of Pondera Valley Church, Conrad, Montana, died May 4 in his 82nd year. Funeral services were held May 8, the Rev. D. B. Gilbertson officiating. Born at Florø, Norway, Andrew Erickson came to the United States in childhood. In 1909 he homesteaded near Conrad. His wife, nee Mary Jacobson, died in 1953. Survivors include three sons and four daughters.

ANNOUNCEMENTS

For Sale: Used pews, in very good condition. Write LeRoy C. Hanson, Garfield Lutheran Church, Madison, Minn.

Summer services at Estes Park. For the fourth consecutive summer Lutheran church services will be held at the high school in Estes Park, Colo., from June 17 to Aug. 26. Sunday school at 9:00 a.m., worship service at 10:30 a.m. National Lutheran Council pastors who plan a Colorado vacation this summer are asked to contact Dr. E. G. Fritschel, 4710 W. 31st ... Denver, Colo., who is arranging ... preaching assignments.

Camrose District YPLL conven... will be held July 5-8 at Mount F... College, Calgary, Alberta. Among ... speakers will be Doctors F. A. Sch... A. N. Rogness, O. K. Storaasli, ... Pastors Arnold Hagen, Sydney ... Nelson, David Brown, and Go... Smedsrud.

For Sale: Cook book compiled ... the Florence group of Stanwood ... Savior's Lutheran Church, at $1.0... copy. Order from Mrs. R. A. He... R. 1, East Stanwood, Wash.

CHANGES OF ADDRESS FOR ELC PASTORS

Alfred Breivik, 199 Graphic Blvd., Be... field, N. J., 5-21-56

A. Wallace Johnson, 418 N. 5th, Sand... Idaho, 6-25-56

Allen J. Severson, Birch Hills, Sask., ... 5-21-56 (temp.)

Oscar A. Syverson, 2225 S. Sherman ... Sioux Falls, S. Dak., 5-23-56

O. Gordon Tang, 1322 S. 6th St., M... head, Minn., 5-21-56

A. M. Vinge, Luther Theological Se... nary, St. Paul, Minn., 6-4-56

Donald E. Ausland, Nezperce, Idaho, 5... 56

O. L. Bolstad, 710 S. 8th St., Brain... Minn., 6-3-56

R. P. Haakonson, 1021 6th Ave. S., M... head, Minn., 6-3-56

Alton C. O. Halverson, 4925 Arlington ... Hopkins, Minn.

Vernon E. Holte, Iola, Wis.

Orlando Lee, Box 288, Moorhead, Min...

Elwyn J. Nissen, Kindred, N. Dak., 4-15...

Lloyd Refsell, 3901 Valley View Ct., R... binsdale, Minn., 6-15-56

T. J. Severtson, 213 S. Garfield, Ea... Grove, Iowa, 7-31-56

O. V. Smeby, 1717 Paterna Rd., Sa... Barbara, Calif., 6-2-56

Einar D. Unseth, 3-46 Shiotsu, Yaizu C... Shizuoka Ken, Japan, 6-7-56

NEWLY ORDAINED ELC PASTORS

John O. Blom, Chaplain's School, Ft. S... cum, N. Y., 6-25-56

Paul Braafladt, Lackland AFB, San A... tonio, Tex., 6-20-56

Merton E. L. Christensen, Soldiers Gro... Wis., 5-20-56

Walter A. Ekeren, 537 S. Broadway, We... Minn., 7-15-56

Albert E. Erickson, Hanska, Minn., 6-1...

Donald M. Flaten, c/o Board of Forei... Missions, 422 S. 5th St., Minneapolis, Min... 8-15-56

Arnold A. Gregerson, Lackland AFB, S... Antonio, Tex., 6-25-56

Charles L. Gunderson, Lackland AFB, S... Antonio, Tex., 6-25-56

Andrew William Hampton, 732 N. Ca... lina St., Burbank, Calif., 5-20-56

Sheldon E. Hermanson, Lackland AF... San Antonio, Tex., 6-25-56

Curtis G. Johnson, 2292 Carter Ave., ... Paul, Minn., 5-20-56

Rodney Kvamme, Lackland AFB, San A... tonio, Tex., 6-25-56

For Reference . . .

Speakers' Illustrations for Special Days

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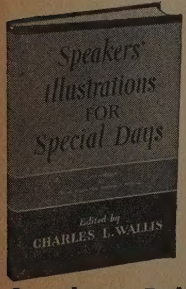

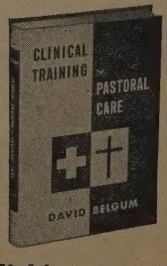

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Vayne E. Paulson, 6741 Case Ave., N. lywood, Calif., 5-20-56
Donald Rice, Elk River, Minn., 5-21-56
dward D. Roe, 425 N. Franklin St., ley, Wis., 5-20-56
ernon E. Stenberg, Jewell, Iowa, 5-20-56
ohn P. Trelstad, c/o Zumbro Lutheran rch, Rochester, Minn., 7-1-56
rville B. Walters, Orientation Center, 156 de Longchamp, Paris 16E, France, 9-1-56
ean H. Whitney, Lake Mills, Iowa, 5- 56

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FOR SALE

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126 acre farm, highly fertilized fields, nice ation in central Minnesota. About 60 mi. rth of Minneapolis; 1¼ mi. to town with theran churches. 7 room modern house, wly insulated and sided, pine trees; barn, cken coop, pig shed, garage, grain shed, 469-1A

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120 acre farm, Trempealeau Co., Wiscon- . Good fertile black soil, 50 acres level, ek, 75 acres cropland, balance pasture and oods. Full set of buildings; modern barn, room house. REA, water in all buildings, mi. from rural school, on blacktop road d high school bus route. 6 mi. to market d Lutheran church. Would like to sell by ly 1. 469-3A

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Beautiful three bedroom rambler. Ideal lo- tion for family man traveling in Northern innesota. Park Rapids, Minn. 469-5B

7 room modern house with 5 acres of land, se to town and ELC churches; 1 mile m city limits. Has fruit trees, berry bushes, d grapes. Price—$5,000. Northwestern Wis- nsin. 469-6B

Businesses

Small bakery and lunch counter in county seat town, northeast Iowa. Pop. of 3,300; good schools, active ELC church. Widow must sell. 469-7C

Lumberyard complete with stock. Good business. Death of owner reason for sale. Good Lutheran community. Buyer may have for price of stock plus building. 469-8C

Fully equipped restaurant in northern Minnesota town on highway. Owner retiring. Greyhound Bus depot in connection. Good Lutheran community in lake country. Thriving business that has built up a good reputation for many years. 469-9C

Store building for sale in northern Minnesota Lutheran community. Good location. Suitable for groceries, dry goods, or general merchandise. Brick building in good repair. Price—$4,000. 469-10C

WANTED TO BUY

Three bedroom rambler, east side location in Duluth, Minnesota. 469-11B

WANTED TO RENT

Boy high school graduate desires room or room and board close to the University of Minnesota for fall term. Active in ELC work. Pro Deo et Patria church award winner. Excellent pastor's recommendations. 469-12B

ELC pastor and family (5 children) desire to rent lake shore cabin for any three weeks between July 23 and August 18. Prefer northern Minneosta. Reasonable rates or will preach three Sundays for rent. 469-13B

HELP WANTED

Cook wanted for children's summer camp, June 25 through August 5. 469-14F

Middle-aged woman wanted to do housework in modern farm home in northeastern Iowa. No outside work. 3 adults in family. Lutheran community. 469-15F

Teacher in Physics and Math, needed at Lutheran Academy in South Dakota. 469-16G

Elderly man wanted to help with chores and repair work on small western Minn. farm. More for home than wages. 469-17G

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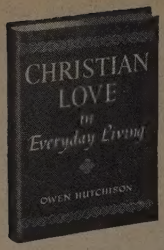

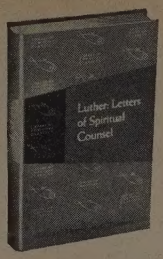

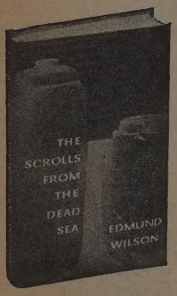

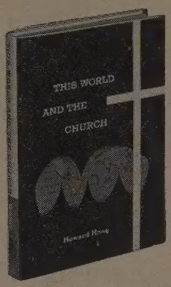

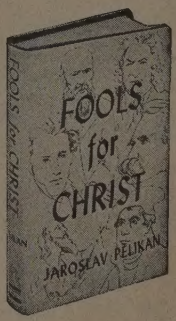

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